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thee as are the greedy hawks of Woden when they scent the slain, their warm prey, or dew-spangled espy the brows of dawn." Professor McLaughlin had brought this into relation with Shelley's verses from the 'Lines written among the Euganean Hills,' which I here subjoin:—

Mid the mountains Euganean
I stood listening to the pæan
With which the legioned rooks did hail
The sun's uprise majestic;
Gathering round with wings all hoar,
Through the dewy mist they soar
Like gray shades, till the eastern heaven
Bursts, and then, as clouds of even,
Flecked with fire and azure, lie
In the unfathomable sky.
So their plumes of purple grain,
Starred with drops of golden rain,
Gleam above the sunlight woods,
As in silent multitudes
On the morning's fitful gale
Through the broken mist they sail,
And the vapors cloven and gleaming
Follow down the dark steep streaming,
Till all is bright, and clear, and still,
Round the solitary hill.

The Old Norse poetical epithet, thus illustrated, is found nowhere else in the Icelandic poetry, but the connection with the Old English *deawigfeðere* and *urigfeðere* will be instantly suggested to every student of our elder poetry. The essential poetic quality of much of our Old English verse is beginning to be insisted upon by students of literature, but that, and the close observation of nature by the Old English bards, have perhaps never, within the same compass, received a more striking illustration than that afforded by this parallel. Whether it has already been noted by Sweet, in his essay on Shelley, I am ignorant, as the latter is not accessible to me.

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GOTHIC EMENDATIONS.

TO THE EDITORS OF MOD. LANG. NOTES:

SIRS:—In the Gothic version of Luke, ch. iv, v. 36, occurs a passage apparently corrupt, all the editions having, *Jah warþ afslaupnan allans*. The Greek has, καὶ ἐγένετο θάμβος ἐπὶ πάντας. I propose as an emendation, *Jah warþ afslaupn ana allans*, with the addition of a single letter. There are eight *a*'s in

the clause, which makes it plausible that one might have been omitted, and the passage as restored becomes a word-for-word translation, as usual. The neuter *afslaupn* would thus be the equivalent of θάμβος.

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Mr. Strunk's example tempts me to offer another emendation, although with some misgivings. Mark iv, 5 reads: *in pizei ni habaida diupaizos airpos*. This is not the word-for-word rendering that we should expect for διὰ τὸ οὐ ἔχειν βάθος γῆς.

I, therefore, propose the reading *diupa izos airpos* 'depth of the earth.' To this there are two objections. First, the word **diupa* (str. fem. like *giba*) is not found; only *diupei* and *diupipa*. Unfortunately the Matthew-parallel to this parable has not been preserved in Gothic. The Greek is the same in both gospels. Not without significance, however, is the Old English rendering of Matt. xiii, 6: *hig næfdon þære eorpan dypan (hyo næfdon þære eorðan deopan)*; the *izos* in Gothic would correspond to the English *þære*, *pare*. A strong fem. *deop*, *diup* is not found in English, Bosworth-Toller notwithstanding. All the citations in B-T are good only for a neuter *deop* or a weak fem. *deope* or *diepe*, (with i-Umlaut). Still I see no *a priori* objections to a G. T. **deupā*. Balg, in §25 of the grammar appended to his Wulfila text, has collected numerous instances of Gothic verbs governing the genitive. But the verbs are all expressive of tasting, enjoying, sharing, etc. Two examples are cited for *haban*: the passage in question and Matt. ix. 36: *lamba ni habandona hairdeis*. Here Balg interprets *hairdeis*=care of a shepherd. Plainly it is an instance of a dependent genitive. But with regard to Mark iv. 5, the reader should note how slavishly the translator has followed the Greek, for example, in verse 1: *Swaswe ina galeipandan in skip gasitan in marein*=ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον καθῆσθαι ἐν τῇ θαλάσσῃ. Also v. 4: *ni habaida airpa managa*=οὐχ εἶχεν γῆν πολλήν and v. 6: *unte ni habaida waurtins*=διὰ τὸ μὴ ἔχειν ῥίζαν ἐξεράνθη. Why *haban* should govern the accusative in vv. 4 and 6, and the genitive in v. 5, I fail to see.

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